

# OF SCANDALL.

Περὶ τῆς τοῦ ἡγεῖς λαλῆσεως, καὶ τοῦ ἄλλοι διακρινέσεως.

By Doctor Hammond.

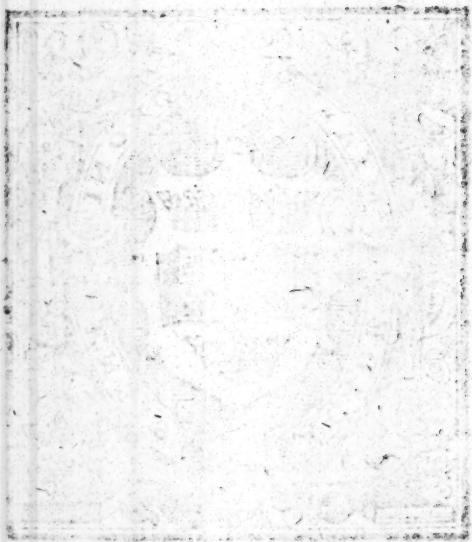


Henry Grogan. Decemb. 6. 1651.  
Printed and by my wife Mr. Mallett.  
Bennet.

OXFORD,  
Printed by HENRY HALL Printer to  
the UNIVERSITY, 1644.

# OF SCANDAL.

Printed by J. G. & Co. at the Press of the ...



Printed by J. G. & Co. at the Press of the ...  
No. 1, ...



## OF SCANDALL.



HE that would know the true proper full importance of the word *Scandall* or *Offence*, or to be *Offended* or *Scandaliz'd* (as they are taken for the same) need not seeke into many authors for it. The new Testament, and the Apocryphall bookes, and the Greeke translation of the old Testament, are the prime authors that have used these words, and all other later Christian writers may justly be thought to have had them from that Fountaine: ancient prophane writers not affording them. From hence 'twill be sure just to inferre, that in as many senses as the scripture Canonick and Apocryphall hath used the words in so many they may be justly used, and in no more. Now the uses of the word *Scandall* among them are either naturall (as generally in the old Testament,) or borrowed, i. e. metaphoricall, (as chiefly in the new.) It naturally signifies 3 things. 1, A Trapp, a Gin, or Snare to catch any thing: So in the Greeke translation of *Psal. 69. 22.* the word is us'd, (being joyn'd with 2 other words which signifie *snare* and *gin*.) and in our new translation is rendred a *trapp*: wherefore in the place of *Rom. 11. 9.* where the same words are cited out of the Septuagints translation, and not out of the Hebrew text of the Psalme, I should conceive it should be rendred by analogy, not *stumbling blockes* but *gin*, or some other word belonging to this

§ 1.

§ 2.

§ 3.



first signification. In this sence it is used 1 *Mac.* 3. 4. where it is all one with *snare*, and it is farther interpreted by *(saying waite by the way)* to catch them treacherously. So againe *Wisd.* 14. 17. the word is used, and explained by another word, signifying a *trapp*, or *snare*, the very same that was used in the *Psalmes*, and to the *Romans*.

**§ 4.**

2. It signifies any *Obstacle* or *hindrance* layed in a mans way, by which the passenger is detain'd or stop't, peculiarly a *sharpe Stake*, such as in time of warre men were wont to put in the fields where their enemy should follow, to wound their feet or leggs in their passage: against which being so ordinary in warre, they anciently used greaves of brasie to defend their feet or leggs. 1. *Sam:* 17. 6. to which you may referre that Epithite so frequent in *Homer*, *ἡνικημίδες*, and *χαλκονημίδες* *Ἀχαιοι*: to signifie thole greaves brasen or otherwise, that the Grecians used; described by that Poet, *Ια. φ* by *κημίδες νεοτάδιν τε κροσσὶ βροτο* made of tin, and covering the whole legg to the knee, of so firme a substance that it made a loud noise at the stroake of the weapon on it, *συνεδάλλον κορύβην* saith he. Thus is the word *σινεδάλλον* used; *Jadish* 5. 1. where we render it *impediments*, a word somewhat too generall to signify thole sharpe stakes or other instruments to wound or gall the passengers; which are knowne to every body: for which I beleeve we have some proper english word, I thinke it is a *cal-trapp*.

• 50 •

3<sup>d</sup>. The word signifies a *stone* or *block* in the way, at which men are apt (if they be not carefull, or if they goe in the darke) to stumble and fall: and thereupon in the old Testament it is taken for a *fall*: and so sometimes for *sinne*, the *fall of the soule*, as *Judith* 12. 2. (where these words [*lest it be an offence*] would more clearly be rendred out of the Greeke, *lest it become an offence*, 1. a *sinne* or pollution, as you may see in the same matter which is there treated of *Dan.* 1. 8. *Job.* 1. 11. and *1 Sam.* 25. 31. ) and sometimes for *ruine* or *destruction*, the fall of the whole person, which we are brought to by sinne, as *Judith* 5. 20. our English renders it *ruine*, and *Psal.* 43. 13. where though we read *solly*, the *Sophtagim* read,



read *Scandall*, by that rendring an Hebrew word which signifies both *folly* and *ruine*. I confesse this last acception of the word for *ruine*, is somewhat rare (yet authoriz'd by our English in the place of *Judith*.) and therefore if any dislike it, I shall not stand much upon it: because in both those places last mentioned it may well enough signifie *sin*, as that is a *snare* or *stumbling block*, an occasion of ruine, or falling, or destruction, in which sense I conceive 'tis used, *Judg*. 8. 27. where 'tis rendred a *snare*, i.e. a *sinne ensnaring or occasioning ruine*.

Beside these 3 significations, in which the word in Greeke retain'd in our language, is read in the old Testament, I am confident there is no other, save once *Psal*. 50. 20. for *slander* or *calumny* or *defamation*, (for so the Hebrew there signifies) a sense which is vulgar amongst us in English, by a *Scandall* meaning a slander: but that sense being but once met with in the whole Bible, or twice at most (*Ecc*. 27. 23. where yet I conceive the translation might be mended) will not deserve to be taken into consideration.

Now for the use of the word in the new Testament, 'tis first observable, that the best nomenclature for hard words in that is the observing the use of them in the Greeke of the old, for the writers of the new Testament, being Jewes not Greekes, wrote in an idiom proper and peculiar to themselves, and those other Jewes that wrote also in Greeke, somewhat differing from that of the Atticke, or naturall Greeke writers. And therefore we may well resolve, that the uses of the word, which we have there found and already observed, will be very instrumentall to the understanding of the same word, and others derived from it in the new Testament. And so much the rather because, as I said, no prophane Greeke writer before the scripture, is knowne to have used it; only *Aristophanes* once a word neare it. This being premised, 'twill be worth our paines (at least by so doing we shall pur the whole matter beyond exception) to survey briefly all the places in the new Testament, where the word is used.

To that end I shall beginne with the first in my Concordance

לס

§ 6.

דפ

§ 7.

σκανδαλίζω  
σάν.

§ 8.

dance, which is *Matt. 13. 41. the Angels shall gather out all Scandalls*; it is in a sence borrowed from the second mentioned signification of a *sharp stake*, which he who hath once met with and been gall'd by it, is wont to gather up and cast into the fire, as there it followes the Angels for our sakes should do, *v. 24.* (so which Saint Paul also seemes to allude *2 Cor. 11. 29.* in putting *Scandalizing* and *burning* together) and denotes simply whatsoever may wound or gall us in our Christian course, and by that means *foresew* our pace, cause us to slacken, or give over, or ly downe in the service of Christ, so *Mat. 17. 27.* Christ paies tribute, that he may not offend the *Jewes*, i. e. that they might not thinke him a Contemner of the Temple, to which the Tribute was due, and so forsake and not beleve in him; that he might not discourage them from following him. So *Mat. 15. 12.* the Pharisees hearing a doctrine that gall'd them particularly, were offended and forsooke him, that doctrine drave them away from following him. So againe (*Mat. 18. 7.*) *it must needs be that offenses come*, which seemes to referre to *false doctrines and heresies*, if you compare that versd with *1 Cor. 15. 19.* *there must be Heresies* (and *Rom. 16. 17.* where offenses are said to be contrary to the Apostles Doctrine, and that they must be avoided, as the Hereticke must *Tit. 3. 10.*) the venting of which of all things most hinders others in their Christian course, but whether it be meant pecularly of Heresies or exemplary sins it matters not. To which soever you apply it, another place, *Luk. 17. 1.* will belong unto it also, being the place directly parallell to it. So *Matth. 18. 6.* *He that shall offend one of these little ones*, i. e. he that shall occasion their falling off into any sinne; or, which the place especially imports, by contemning them, discourage them from the study of piety. For so on the contrary side to receive them, *v. 5.* is by Saint Marke *9. 41.* exprest to consist in doing them kindnesse to encourage them in the wayes of godlinesse. So Christ crucified is said a Scandall to the Jewes, i. e. they that were otherwise not ill opinion'd of him, and so followed him with the multitudes, when they saw him crucified, were quite discourag'd, and fell away from him, (as they that

that are so gall'd by those *stakes* are faine to give over the pur-  
 suit, to return) and so resolved, seeing him dye, that he was not  
 the *Messias* whom they expected, a glorious temporall deli-  
 verer. To which belongs that notable place *Matthew 11. 6.*  
*Luk: 7. 23. Blessed is he that shall not be offended in me, i. e.*  
*shall not be gall'd and discourag'd, and so fall off by seeing the*  
*sufferings that befall me, and await my disciples or followers.*  
 So againe *Mat: 13. 57. Mark: 6. 3.* It is said, that the confi-  
 deration of his knowne and meane birth occasioned their be-  
 ing offended in him, i. e. their deserting and not believing of  
 him, when the miracles which he had done inclin'd them some-  
 what to a valuing of him. So *John 6. 61.* When Christ talke  
 of eating the flesh of the sonne of man, they were offended, (that  
 is) that speech carnally understood (either that Christ was to  
 dye, (which the eating his flesh presupposed, and they did  
 not like to heare of; dreaming of a temporall glorious *Messias*)  
 or that they were to turne *Canniballs* and eat mans flesh,) dis-  
 courag'd them from following him, at least from taking him  
 for the *Messias*. So *Gal: 5. 11.* persecution is called the *Scan-*  
*dall of the Crosse*, or that upon which so many are discourag'd  
 from professing the crucified Saviour, according to that in  
 the parable of the sower, *Mat: 13. 21. Mark: 4. 17.* upon  
 the comming of persecution presently he is offended, i. e. gall'd,  
 and falls off, and *Mat. 24. 10.* on the same occasion and in the  
 same sence. So *Mat. 26. 31. Mark 14. 27.* this night (to  
 wit of my attachement) *Ye shall all be offended because of mee.*  
*i. e. fall backe, forsake mee:* and so in Saint Peters answer, *v. 33.*  
*Although all men should be offended, yet will I never be offended:*  
 upon which, that which Christ rejoynes (before the *Cocks*  
*crow*; i. e. before morning, or day breake, all one with this  
 night, *v. 31. thou shalt deny mee thrice*) is an interpretation of  
 the word offended, and shewes, that to be offended, is to deny  
 Christ. And so *Joh. 16. 1.* *These things have I spoken unto you,*  
*that ye should not be offended:* where Christ foretels the per-  
 secutions that should befall them, that they might be forewarn'd  
 too, and not fall off, when they befall them.

These are the chief, if not all the places to which the second.



old Testament acceptation of the word *Scandall* in a Metaphoricall borrowed sense belongs, and of all of them, and each, you may observe; 1. That *Scandall* signifies either some sinne, the occasion of further sinne in others; or else somewhat else, which though it be not sinne; yet occasions sinne in others, though very indirectly sometimes; as the Crosse of Christ: and whether in one or other, the rule will be, that he that is offended or *Scandalized*, doth directly commit some sinne, and that, for most of the places, the sinne of infidelity, or forsaking or denying Christ.

§ II. 2. That the being *Scandaliz'd*, falling off from Christ, (or the effect which followes that occasion,) hath no reflection or influence (in any of the places) on that which was the occasion; so as to make it sinfull or avoydable, if it were not so before, (as will appeare to any that will survey the places) and consequently that anothers being *Scandaliz'd* is not sufficient to lay a charge on him, whose action (otherwise not chargeable or criminous) was the occasion of his being scandaliz'd. Let the Crosse of Christ, with which so many were in this sense, scandaliz'd, suffice for a prooffe of this.

§ 12. Other places there are which must be interpreted by bringing the metaphore from the first of the 3 senses, as it signifies a snare or gin to catch one in. So *Mat. 16. 23. Thou art an offence unto me, i. e.* by expressing thy detestation against my sufferings, thou labourest to bring me into an horror and feare of suffering, and so in effect temptest me to sinne; where you must marke, that though *Peter* were an offence to Christ, that is, tempted him, laboured to ensnare him, yet Christ was not *Scandaliz'd*, offended, ensnared, or overcome by the temptation. In the same sense is that *Revel. 2. 14. of Balaam* who taught *Balaack* *sedition* or *disorder*, we render it to cast a *stumbling block*; but sure it is most clearly, to lay a snare before the Children of Israel, to intice them by their Daughters to Idolatry, and by Idolatry to intrap and destroy them.

In this sense *Scandall* is so perfectly all one with Temptation, that, as a learned man hath observed, the Ethiopick interpreter of the new Testament, instead of *Scandall* puts a word

that

that signifies *Temptation*, and the same that in the Lords prayer is put for *Temptation*; in this sense is that of the eye and the foot offending us, *Mat. 5. 29. 18. 8. Mark. 9. 47. 1. 2.* when a mans eye, or any other member of his body proves a snare to him, an inlet to temptations, a means of bringing him to any sinne.

מנסה  
from מנסה

And of those places you may observe againe. 1. That no man is said to be offended, but he that commits the sinne to which he is tempted, and therefore Christ is not said to be offended; that is, really to be wrought upon by that *Scandall*; but as Satan tempted him, *Mat. 4.* yet he yielded not, but overcame the tempter: So here hee uses that other Satan, for to have beene offended in this sense had beene all one with being overcome by a temptation.

§ 14.

2<sup>d</sup>. That the Agent, or he that is said to lay the snare or to offend, sinneth also (as in all the places it will *de facto* appeare that they did) though no body be taken in it, as he that tempteth to evill commits a sinne, though his temptation prove not effectuell. The setting of a snare being a positive act, a note of a treacherous designe, though it do not succeed. And therefore in 1 *Maccab. 1. 36.* the laying of snares for to intrep the Israelites, or bring them from observing the Law, is call'd thereby the devills name, *an evil Adversary*, or as the Greeke hath it, *a devil to Israel.*

§ 15.

διαβολον τῷ  
Ἰσραήλ.

A third and last sort of places there are that referre to the third mention'd acception of the word, as it signifies a *stumbling block*, so when the word *snare* is joyned with it, or the Greeke word that signifies *stumbling*, so *Rom. 9. 33.* Christ is called a *stumbling block*, and *rocke of offence*, i. e. an occasion of fall, or sinne in many, and consequently of increasing their condemnation, as he saith, *if he had not come, &c. they had not had sinne*, i. e. had not beene so great sinners, had not beene guilty of the great sinne of unbeliefe, and crucifying of Christ: and therefore *Simcon* prophesies of Christ, that he would be for the fall of many in *Israel*; many sinnes his coming should be the occasion of. So *Rom. 14. 13.* That no man lay a *stumbling block*, or *scandall* (which we render an offence)

§ 16.

πίτρα σκανδα-  
λν. πειρασμου.

on of falling) in his *brothers way*, that is, do or practise any  
 thing, that may bring another that comes after him, upon his  
 nose, or to commit any sinne. So *1 Pet. 2. 8. Christ is called*  
*a stone of stumbling, and rock of offence, at which to stumble*  
*is to be disobedient to Christ.* *10 Rom 14. 21. stumbleth or is*  
*offended, or is made weak, i. e. by following thee, doth fall,*  
*commits some sinne, doth some act unlawfull for him,*  
*(though simply it were not for thee; it being against his Con-*  
*science, though not against thine) and so by falling bruises and*  
*weakens himselfe, makes himselfe lesse able for Gods service,*  
*then he was: for so every sinne against Conscience being a*  
*grieving the spirit, is consequently the spirituall weakening of*  
*the man, or if you will (as in *Sefer tamar idem* signifies c. 5. 14)*  
*the wound or disease of the soule.* So againe, *1 Cor. 8. 9.*  
*stumbling block to the weak, and v. 13. where the case is cleare-*  
*ly the same that we last mentioned: that if any man by doing*  
*any indifferent thing (which he in Conscience is inform'd to*  
*be perfectly lawfull for him to do) shall occasion another*  
*mans sinne by doing that after him which he is not resolv'd to*  
*be lawfull, that man offends against that charity due to his*  
*brother, and therefore must thinke fit to deny himselfe the*  
*use of that liberty which Christ hath given him. To this may*  
*belong that other place, 1 Jo 2. 10. where that phrase (where*  
*is no Scandall in him) seemes to signifie, falls not into those*  
*sinnes that ignorant men or uncharitable (who are said in the*  
*Antithesis, v. 11. to walke in the darke) are subject unto. One*  
*place more there is belonging to this purpose, where though*  
*the word Scandall be not used in the Text, yet *occuram, offence,**  
*is used, and that I confesse to be all one, and it is 2 Cor. 6. 3.*  
*giving no offence in any thing; where yet offence is interpreted*  
*by Beza, *quippiam ad quod possint impingere, any thing that o-**  
*thers may stumble at, or be alien'd from the Gospell by; as if*  
*we faile in any Christian duty (mentioned v. 14. v. 16.) they*  
*that see us, would be apt to do: and so that which followes*  
*imports also (that the ministry be not blamed) that is, that our*  
*Actions be not justly reprehended or found fault with, but in*  
*all things approving ourselves. &c.*

And



And of this third sort of places is observable againe, that he that is offended, sinnes himselfe, stumbles, and falls, and bruises himselfe, and a. that he that is the occasion of his fall doth not alwayes sinne (for Christ, and grace, and those which should have bene for his weakness, proves in many an occasion of falling) but yet sometimes he doth as if he purpose-ly in a matter indifferent, when he might have chosen, doth any thing which another whose Conscience is tenderfull, doth after him, and so *finery*, may if he do not abstaine from that indifferent action, when he sees the consequence likely to fol-  
low; may if he be not careful to observe, whether the conse-quent be likely to follow; and if so, to *abstaine*. This third sort of *Scandall* you see is applyed peculiarly to one kinde of actions, those by the doing of which another coming after, and doing the same, falls into sinne, as when either the example was *sinfull*, or being indifferent in it selfe is against the other mans conscience, and so being imitated by him, is in him a sinne against conscience and not indifferent. And then

Another sort of actions that like which may though not so directly, yet not improperly be referred to this head, is when I do any thing in it selfe not unlawfull, yet very apt to be mistaken by other men, for *some what else which is unlaw-ful*; and see it strongly probable, that those which will be apt so to mistake, will be apt also by mistake to take this action of mine, to commit that other sinne which they conceive me to have committed; or to confirme and harden themselves in that sinne thorow that mistaken example of mine, which they might otherwise probably have reformed, if they had not received encouragement by this action of mine. And if questi-on be made, what is to be thought of this, I answer, that al-though I am not sure that that place of Scripture in our Eng-lish Bibles which commands [to abstaine from all appearance of evil], doth come home to this purpose, (because *in nullo* *tempore* which we render [from all appearance] may beare ano-ther sense, and signifie no more then *from every kind of sin* of evil, for so both the Greeke *κακίας* and latine *peccatorum* imports and with all, appearance of evil is so uncertaine, and inconsistant

1 Thess. 5. 22.

a thing, that to abstaine from it *universum* cannot be the matter of any possible command. And againe, though I dare not from that other precept of *bona fama* whatsoever is of good report *Phil. 4. 8.* conclude it unlawfull to do any thing which hath the ill lucke to be of ill report. 1. to be mistaken for a sinne (because 1. there is no prohibition in that place interdicting the doing of every thing which is of ill report, 2. no analogy of other Christian rules to inferre such prohibition, it being rather the fate of all Christian virtues to be evil spoken of, and the receiving the praise of men, being branded by Christ as unreconcilable with believing, 3. because some actions of Christ were of ill report, particularly that of eating and drinking with publicans and sinners, (which rendred him suspected for a glutton) and that of casting out of Devils (which was defamed for sorcery or compact with Beelzebub,) 4. because that which is of ill report with one, may be of good report with a thousand others, and there the judgement of that one will not be considerable against those thousand to defame an innocent laudable action;) yet still I conceive that the great obligation to *bona fama* and *bona fama*, loving of all men, and desiring the good of their soules, which lies upon all Christians (by force of Christs example, and legacy, and precept of charity) will extend so farre, as to have the force of precept that every man abstaine from such partly indifferent actions (being so in themselves, and then by the Magistrate uncommanded) which he foresees will be thus mistaken for unlawfull by those who are likely to be moved by his example to commit those finnes which they conceive him to have committed; this being an inseparable attendant of my charity to my brothers soules, to use all lawfull meanes which my conscience telle me will be to his holy health, or preservation.

§. 19.

Meane while some difference may be observed in things indifferent, some being commendable, though not commanded, of use, though not of necessity, and such as *extra causam scandali* should on pious considerations be moved to choose, or practice and in this case, if it be demanded whether that sole feare of scandall ought to restrain me from that which

all

all other motives rather incline me to, and so make me abstaine; or whether I should rather claime the privilege of my Christian liberty, and that make me not to abstaine. I answer that a *middle* course may yet be better then either extreme crudely taken: that is, that I ought to do my best to free this laudable indifferent action of mine from the evill colour that it is capable of, by *rectifying* his judgement whom I discerne to be *mistaken* in it, and by declaring (either expressly, or by some significative character of my intentions fastened to my action) the clearenesse and innocency of my purposes to any other that may be so mistaken; and by so doing if I cannot free my selfe from his *uncharitable* censures, yet I shall be sure to keepe him from any danger of *following* me to that sinne; for sure my very disclaimeing of that sinne which he suspects me guilty of, will divest that sinne of all authority which it may receive from my committing it, and not *invite* but rather deterre and *fortifie* others from falling into that sinne, which they see disavowed and disliked by me. For if my *authority* be of any force with them, it will perswade them to abstaine from that which I disclaime, and professe my selfe to hate (who certainly know my owne minde best) rather then to do, what they only conceive I do, but I profess I do not. And therefore the case being thus set of the commendable usefull indifferent, not of the meeke frivolous unconsiderable, when the use and gaine of my action to me is *certaine*, and the danger of being mistaken by others at most *but possible*, and that also preventable by these other meanes, neither piety nor prudence will advise to abstaine from that healthfull food, which if it be by accident unhealthfull to others, hath yet an antidote administred with it. Which will be yet farther heightened also, if this laudable indifferent fall out to be such as the *examples* of holy men in *scriptures*, or the *prelife* of the Church in *pure* times have given countenance to, especially if the perpetuall current of *antiquity* have commended it to us, for certainly these will be of great authority with all *prudent* *pious* men, and the more *early* and *Catholique* that practise, the greater that authority.



§ 30.

'Tis true, very strict rules in many particulars the Judaicall law of the old Testament did prescribe, forbidding many indifferent things, on this only ground, because the using them might seem a compliance with the heathen customes of Idolaters. Such was that prohibition Ex. 34. 26. *thou shalt not seeth a kid in the mothers milk*, in the sacrifice of the ingathering; given no doubt in opposition to the Gentile practice of those which at the time of gathering in their fruits, solemnly used this custome of *seething a kid in the dammes milk*, and then in a *Magick* way, sprinkled their trees and fields, & gardens with it to make them fructifie the next yeare, as *Abraham*, and others out of Jewish Writers have observed. Such was also the prohibition, *Lev. 19. 27.* against *rounding the corners of their heads*, in reference to the *round cut* used by the *Arabians*, saith *Hierodotus*; and thereupon forbidden the Jewes, and a voice pronounced *Jerem. 19. 26.* *in every one that roundeth his head, he shall be cut off*, saith *Maimonides*.

Tbal. c. 8.

De Idol. c. 12.

c. 3.

c. 7.

if he directed, or willingly permitted the Barber to put him into that heathenish guise. And many others in the Old Testament of the like nature, and the following Rabbis have added many more directions of the same nature. That one booke of *Adamonides* concerning Idolatry will furnish the Reader with store of examples: but some such as do not so well become the gravity of that author; as that, *If he Jew hath a beard in his face, when he is near an Idoll, he must not stoop to rake it out.* If a man have been worshipt, or an Idoll set in it, it is not lawfull so to sit in the shade of the trunk, or body of that tree, though of the boughes or leaves it be lawfull; if there be any other way it is not lawfull so to passe under it; if none, then he must dig it up. *Dionysius Vassio* in his notes on this author hath added some parallel passages out of other Jewish writers as that of *R. Elmasar* who being stoned as an Idoll, did in contempt cast stones at it, which action of his, because the image was the image of *Mercury* (who was wont to be worshipt by the Heathens after that manner, by throwing stones at, or scattering stones before him, to which custome or extremity the

Mercuriall

*Mercuriall Statues* referred, saith *Phorculus* (see *Stat*) was therefore noted, accused, brought before the Judge, and by him pronounced to be unlawfull, because it was the proper worship of that Idoll, though used in despite, not civility by that man. So againe if there be but one way to an Idolatrous City, it is unlawfull to go that way. *Abeda Zava* c. 1. s. 4. and so, saith he, the Hebrews in *Rabos* mention a tradition, that the reason why *Mordechai* would not bow to *Haman*, was, because there was woven in his garment, the image of a false God.

Some instances also might perhaps be brought out of the practice of the ancient Christian Church (mentioned by *Tertullian* de *Cor. mil.*) to this purpose of abstaining from things indifferent, for feare of any appearing compliance with the Heathens. Of which yet it must be observed 1. that this was in things of no manner of spirituall use or profit, neither commendable, nor advantageous, in things of ancient Christian prescription, or practice of purer times. 2. that it was in matters of such a quality, as that compliance would have seemed a dissembling or renouncing of the Christian faith, (and not of imitating of former purer Christians) and so contrary to that great Christian duty of confessing Christ before men, which they could not be said to do, who when that confession was persecuted, did thus comply with or not professe open dislike of the actions of those persecutors. And so those instances will not be so proper to the matter of Scandall, as to that other head of Christian duty, the necessity of confessing of Christ before men, (those especially who are the greatest oppugners of him, to which matter also those other Judaicall instances do belong) unlesse that non-confessing of Christ, may by the example scandalize also. 3. That the same men thought it not amisse, or unlawfull at other times to comply with other as great enemies of Christianity as the Gentiles, namely with the Jewes in observation of some of their outdated ceremonies, nay thought themselves obliged so to do, when in prudence they conceived it more likely to gaine those enemies by that meanes, then to confirm them in their dislike of Christianity, or drive others to those dislikes. 4. That even with the

S 21.

. . . 2

. . . 2

Heathen themselves they could in other things think fit to comply also, when prudence dictated that compliance as more instrumentall to Christian policy; and from these premises; that this whole matter is to be referred to the Christians pious discretion or prudence, it being free to him either to abstaine or not to abstaine from any indifferent action (remaining such) according as that piety, and that prudence shall represent it to be most charitable and beneficiall to other mens soules; and he that shall not thus regulate his actions by what he is convinced will be thus most conducing to that grand Christian end, the saving or not destroying, or not suffering sinne upon his brother, shall not by me be excused from the guilt and blame of having scandaliz'd his brother in this last new Testament sence, at lest in some other which is not farre distant from it; though after all this it must be observed, that he which thus is betrayed to, or confirmed in any sinne by conceiving me to have committed it, when I have not, (this easie prostitute seducible sinner who will thus sinne upon any, upon no occasion) is not Saint Pauls weak i. e. doubtfull-conscienc'd Christian of whom he takes such care that he should not be scandaliz'd.

§ 22. For such is he only, that for want of knowledge of his just Christian liberty, thinkes it unlawfull to do those things, which being indifferent in themselves, are only unlawfull to him, which beleeveth them so, or is not satisfied that they are lawfull; This weakenesse in faith, (a kind of disease of the minde, and so in the new Testament phrase *ἀδυναμία*) being ondy want of knowledge or of orthodox instruction, as will appeare by comparing *Rom. 14.* with *1 Cor. 8.* where the *ἀδυναμία* *τῆς πίστεως* in one, is all one with the *ἐν τῇ ἀνομίᾳ γινώσκω* in the other, *weakenesse in faith*, with *want of knowledge*.

§ 23. The only matter of question or difficulty behinde in this particular will be, why those who are in such Judaicall errors are sometimes appointed by Saint Paul to be so tenderly handled, not to be vilified, or set at naught *Rom. 14. 3.* but care taken that they be not scandaliz'd in the end of that chapt: and *1 Cor. 8.* and yet in the Epistle to the *Galatians*, they are by the



the Apostle *reviled* [*O foolish &c.*] c. 3. 1. and *chid* and *re-*  
*proached* one of their Judaicall performances, and no care ta-  
 ken of not *scandalizing* them. The answering of this will re-  
 quire us to consider the different estate of those *Galatians*  
 from those *Romans*. The *Galatians* had beene formerly *Gen-*  
*tiles*, and (though as it seemes not improbable from *Gal. 4. 9.*  
 formerly converted to *Judaisme*, yet) by Saint Paul thorough-  
 ly converted from thence and baptized into *Christianity*, as  
 that is opposite both to *Judaisme* and *Gentilisme* also, i. e. ful-  
 ly instructed by him in the nature of *Christian doctrine*, and  
*liberty*, and had given up their hearts as well as names unto it,  
 only after they had beene begotten by Saint Paul in the Gos-  
 pell, had begun in the spirit, *Gal. 3. 3.* had come to an absolute  
 abrenunciation of all their former Jewish persuasions, and to  
 some good progresse in *Christianity*, some false *Judaizing*  
*teachers* began to corrupt and poyson them, *Gal. 3. 1. and 5.*  
*7.* and to bring them backe againe to that yoke, that they had  
 beene taught to cast off; and these *raies* the Apostle could  
 hope by reprehensions and sharpenesse to root out without  
 endangering the *wholes*, and therefore sets severely and hear-  
 tily to it, thinks not fit either in *civility* or *charity* to use a-  
 ny compliances, or condescendings, or softer medicines;  
 (knowing their errors to be contrary to the doctrine, to which  
 they had beene baptized, and consequently that they might  
 in reason give place unto it, and there was no feare that the  
 rooting out of these would root out *Christianity* with them,  
 as it might probably do, if they had beene sown or planted  
 together) but imployes all his vehemence and bowells of  
 kindenesse toward them, in conjuring out that evill spirit that  
 had so lately got possession of them, and doubts not but *Chri-*  
*stianity* that was earlier planted in them, (and that by him  
 who had begotten them in the Gospell, and so had a paternall  
 authority with them) then these vaine legall dreames, that  
 some false teachers had lately instilled into them, might be a-  
 ble to survive them also. And in this case being to deale with  
 adverlaries and false teachers, not with *weakelings* but *cor-*  
*rupters*, had the Apostle used any compliance, had he *circum-*  
*cised*

vised Titus Gal. 2. 3. (as at another time he did Timothy) had he then given place but for an houre 21: 5. suspended the use of his liberty then, when liberty was decryed, this had beene scandalous in the Apostle; this had probably beene the confirming of the erroneous, the incouraging of the adversary, the misleading the doubtfull, shaking the faithfull, and disturbing what he had before settled among them.

§ 24.

Whereas on the other side the Romans at their first conversion to Christianity had not all of them beene taught to put off the opinion of the necessity of legall abstinences, as is visible in the *Epistola ad Romanos*, saith Saint Chrysostome in *proem. ad op. ad Rom.* but continued their obligation to the law after receiving of the faith, being some of them (as may appeare by the manner of Saint Pauls discourse to them in the former part especially of that Epistle) *natural Jewes*, dispersed thither; who could not be easily brought to assent to such doctrine, but would probably have refused to embrace Christianity, if it had beene offered to them on such hard conditions. Some others of them (who were Gentiles by birth) being perhaps *profelytes* to Moses and Christ together, partakers of the infelicity of those who are mentioned, *Act. 15. 5.* that by the doctrine of the Pharisee Christians (or believers of the sect of the Pharisees) had at their entrance on the faith, a necessity of receiving *Judaisme* also prest upon them. This Saint Paul testifies clearly of Saint Peter Gal. 2. 14. that he constrained the Gentiles to Judaize, to receive the *Mosaicall* as well as Christian law, and him selfe durst not converse or dine with the Gentiles whilst any Jewish Christians were by, *Gal. 2. 12.* by which whether doctrine or compliance of Saint Peter, it was no strange thing if it came to passe, that those which were by him converted to the faith, (as Eusebius and other Ecclesiasticke historians agree that the Romans were, *vid. Ecol. hist. l. 2. c. 14. and 15.*) although they were Christians in the positive part, acknowledging so much as was answerable to the now-articles of the Creed, &c: yet being not so in the negative, concerning the evacuating of the Judaicall law (but rather periwaded of the contrary) could no more eat *swines flesh*, then

then a meere Jew could do; and therefore his Saint Chrysostome's opinion that these being so wedded to those Judaicall observances, rather then they would eat forbidden flesh, would in no wise permit to eat no flesh at all. *ὅτι οὐκ ἔστιν ὁ νόμος ὁ νόμος ἀλλὰ ἡ χάρις καὶ ἡ ἐλευθερία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, and so came to eat nothing but Herbes Rom: 14. 2.

Of these therefore that were thus *weake in faith*, v. 1. that is either *infirm*, feeble, uninstructed Christians, babes not men; or else (as the fathers enlarge the sence, and as *weaknesse* *ἀδυναμία* mostly imports in the new Testament) *sick* and diseased in mind, brought up in this Judaicall error, the Apostle Ro. 14. gives these directions. 1. That the stronger healthfuller, i. e. more knowing and more Orthodox Christians should *αὐτοὺς λαμβάνετε* (the vulgar read *assume*) take them to them, first freindly to afford them communion, and not seperate from them for this errour, 2<sup>d</sup>. labour to cure their malady, get them out of their errour, and not leave them in the pride and folly of their owne hearts, to judge and censure those who have done nothing amisse, but rather desire their good (which Saint Chrysostome understands by *οὐκ ἀπολαμβάνετε* *μὴ εἰς διακρίσεις διαλογισμῶν*, and so Saint Jerome also, intending it thus, *Nolite secundum vestras cogitationes, quatenus non iudicetis iudicare, illi enim credit* &c.) and from that verse observes, that though the Apostle exhorts the strong, yet he covertly reprehends, and on their backs as it were whips the weak or erroneous Judaizers, first in saying they are *foke*, 2. in bidding *μὴ ἀπολαμβάνετε* which is an evidence saith he, *ὅτι οὗτοι ἡρώδης* that they are in very ill case, and 3. in mentioning *διακρίσεις* which notes (saith he) that they judge and censure those that least deserve it, and that are willing to communicate with them, and labour the curing of them; and indeed that these weake ones did so judge the strong is plaine v. 3. where the exhortation is distinct, *let not him that eateth not, judge him that eateth*.) 2<sup>d</sup>. That the knowing againe should not *visit* or set at naught the weaker [*οὐκ ἐξουδυνῶτε* v. 3.] not call him *Racha*, empty, sencelesse fellow, nor reproach or scoff at his scrupulous conscience, but in charity suppose it to proceed



from want of knowledge only, and consequently to have the excuse and benefit of that Gospel antidote, *weaknesse* or ignorance to plead for it, 3<sup>rd</sup>. That the stronger Christians (which although they have liberty, yet are not obliged alway to make use of it) abstaine from those lawfull enjoyments which those weake ones, which count them unlawfull, may yet by their example be embolden'd against Conscience to venture on.

§ 26.

But then on the other side, the *weake* or *sicke* erroneous *Christian*, that cannot with a good Conscience use that liberty himselfe, is commanded, 1. *Mh xpiven* that he do not judge or censure the strong, upon 2 reasons: 1. because *o thes autw gegonadeti v. 3* God hath by calling him to the faith, assumed or received the strong (as that strong had beene exhorted to do the weake v. 1.) *eis philan* to freindship or communion first, (as *gegonaibadeti* is used *Philom. 12.*) then to helpe and cure him of his former defect or discale, and bring him to perfect health and growth in Christianity: and 2<sup>nd</sup>. because he is Gods servant and domesticke, and *stands and falls to his owne Master v. 4. 2<sup>nd</sup>*. That he be sure never to do any thing against Conscience, or which he is not fully perswaded in minde, that it is lawfull for him.

§ 27.

Having thus seene the state of those Romans, it will be superfluous to add much about the *Corinthians* in the almost parallell place 1 *Cor. 8*. This only difference will be worth noting betweene them, that (as there were two sorts of *proselytes* among the Jewes, one of *Justice*, or of those that undertooke the observation of the whole Judaicall law; the other of the *Gentiles*, those that received only the precepts of the sons of *Noah*, of which the abstaining from things offered to Idols was one, and as when the difference was betwixt the *brethren*, *Act. 15.* whether the *Gentile converts* should be *circumcised v. 1. 2. v.* be admitted *proselytes of Justice*, or only receive the 7 precepts of *Noah*, *abstaine from things offered to Idols &c.* v. 19. it was determin'd in the Counsell of the Apostles, that it should suffice, if they were *proselytes of the Gentiles*, and therefore they tell them that if they thus be entered, *abstaine from things offered to Idols, &c.* they *shall do well, so* the Romans being

being either Jewes, or under the first head of *Jewish precepts*, in *Saint Chrysostomes* opinion, and so thinking themselves bound to all legall Mosaicall abstinences, the *Corinthians* were only under the second; and so by their principles, which they had received of those, who converted, baptised, and began them in the faith, (and that according to the result of that Apostolick consultation *Act. 15.*) did continue to thinke it unlawfull to eat any thing offered to Idolls, or that came from an Idoll feast (which yet by the way *Saint Paul* resolves was but an error in them, *1 Cor. 8. 4.* and by that judgement of his you see the unobligeingness of that interdict, *Act. 15.*) and therefore (in like manner, as before) those, that were better instructed then they, ought to have that charity to them, as not to do any thing in their presence which might, by the example draw them to venture on that which was against their conscience, especially considering, that they had not knowledge or understanding enough to judge how *nothing an Idoll was* vs. 7.

Having thus compared the Romans and Corinthians with the Galatians, and given some account of the reason of their different usage, it will not be amisse to add what Saint Chrysostom observes to be the cause of the like difference in Saint Pauls behaviour to the Colossians from that fore-mentioned to the Romans. It is a speciall passage in his proeme to the Epistles. Where having mentioned the order wherein the Epistles were written, different from the order of setting them in our bookes, concludes that this was no unprofitable disquisition, for thereby many passages in the bookes would be interpreted: As, that Rom. 14. he condescends to the weak brethren; but not so Col: 2. which saith he was for no other reason, but because, that to the Romans was written before the other, and therefore as Phisitions and Masters deale not so sharply with Schollers or patients at first as afterwards, so the Apostle in the beginning *evangelizantes* *iudicij* *et* *ratione* *in* *an.* adding that he was not so familiar with the Romanes as yet, having never bene amongst them at the time of writing that Epistle to them, as appeareth Rom. 1. 15.

§ 29.

By all this 'tis cleare indeed, that those which are thus *weake* (either in the notion of *babes* or *sick men*) so that they are not able to discern lawfull from unlawfull (as *the Idoll to be nothing*: 1 Cor. 8. 7.) meerely for want of sufficient instruction, or somewhat proportionable to that, principles of understanding, or the like; but especially if they received those errors or mistakes together with their *Christianity* from the *Apostle* or from the *Church* which gave them *baptisme*, they must then, 1 *in meeknesse* be instructed; and cured of their ill habit of soule: 2 *not be vilified* or reproacht: yea thirdly be so *charitably* considered, that till they have received satisfaction of conscience and reformation of error, we are not to do any thing in their presence, that may by the example bring them to do what their conscience is not perswaded to be lawfull, or if we do, we are said to *scandalize a weake brother*, i. e. an erroneous Christian. But then withall 'tis as cleare: 1 That those who have first received the true doctrine, and are for some good time rooted in it, that are otherwise *taught* by the *Church* that gave them *baptisme*, are not within the compasse of this the Apostles care, but, (as the *Galathians*) to be reprehended, chid, and shamed out of their childish errors, these diseases of soule that their *owne itching ears* have brought upon them: 2 That they that have knowledge in other things, may be able to distinguish as critically as any, even to divide a person from himselfe, and obey one when they assault the other; (and by their subtilty in other matters demonstrate their blindness in this one to be the effect of *malice*, of *passion*, of *lusts*, of *carnality*, and not of any blamelesse *infirmity* or *impotence*;) are againe excluded from the Apostles care: and so thirdly that they that are come to these errors by the *infusions of false teachers*, which not the providence of God but their *owne choice* hath helpt them to, preferring every new *paynt* before the ancient *dayly food* of soules, have no right to that care or providence of the Apostle, any farther then every kinde of sinne hath right to every thing in every fellow-Christians power which may prevent or cure his malady, i. e. by the generall *large rule of charity*, and not the *narrower* particu-  
lar



lar law of Scandall. Nay fourthly, that the case may be such, and the adversaries of *Christian liberty*, the opposers of the use of lawfull ceremonies so contrary to *weake blamelesse mistakers*, that it may be *duty* not to allow them the least *temporary compliance*, but them to expresse most zeale in retaining our lawfull *indifferent* observances, to vindicate our liberty from enslavers, when the truth of Christ would be disclaimed by a cowardly condescending, the adversaries of our faith confirmed and heightened, and the true weakling seduced, (a copy of which we read in Saint Peters *second*, Gal. 2. 12. and Barnabas and the Jewish converts being carryed away with it v. 13. falling by his example into the same fault of dissimulation, pusillanimity, non-profession of the truth) which is a most proper kind of *scandall*, as frequent, and incident, as any, and so being as dangerous, as fit also to be prevented. To which I might add a fifth proposition also, That the Apostles speech of scandall *Rom. 14.* and *1 Cor. 8.* hath beene thought by holy men among the *ancients* to have much of *vivibity* in it, at the most to be but an act of Apostolicall care for those weak ones, (proportionable to those which in other places he prescribes for every other kind of sinner) both which are farre enough from being able to inferre any claime or challenge of those weakes for themselves, any farther then what the first part of it amounts to, that of instruction, or at least the second, that of not being vilified, as the sicke hath right to the Physician, to cure him and not to reproach him, civilly to get him out of his malady, *i. e.* to rectifie not to scosse at his mistake. For that he should challenge any right to the third part of that care, that he should restrain me from the use of my lawfull liberty, because else he will sin against his own conscience, do often me what he resolves unlawfull to do, supposes a willfull *sume* of his to be to him a foundation of dominion over me, & so that every man that will thus *damne* himselfe, doth for that *merit* and *acquire command* over me, which if it be supposed, is sure as wilde an extravagant *irregular way to power*, as that of its being *founded in gratia*, or any that these worst dayes experience hath taught us.

§ 30. Having thus farre expatiated on this last kinde of scandall, and taken in that which is proper to it, and also that which is more distant from it, I shall now resolve it necessary to add yet one thing more, instrumentall to the understanding of this kinde of *Scandall* in the stricter notion of it, by way of farther caution and restraint, and 'tis this, that

§ 31. This being *offended*, stumbling and falling in this third and last sence, is not to be extended to all kinds of sinnes, which a man may commit upon occasion of another mans *indifferent* action; but only to that *one kinde*, that consists in doing that after him, either *doubting* or *against Conscience*, which he did with an *instructed* Conscience; or at most to this other kind also, of doing some unlawfull thing which anothers lawfull action was yet by *mistake* conceived to give *authority* to; and which that man probably would not have done, had not that *mistaken example* thus emboldened him. For if all sinnes that by any accident might be occasioned by my indifferent Action, should come under the nature of being *offended* or *scandaliz'd*, consequently I must be interdicted all indifferent actions at all times, because at all times each of them may *occasion* (by *some accident*) some *sinne* in another: and 'twill be impossible for me to foresee or comprehend all such accidents that may occasion such sinnes. An action of mine may by accident produce a contrary effect; my *fasting* from flesh, may move another (that *dislikes* me) by way of *opposition* to me, to eat flesh, though in *Conscience* he be perswaded he ought not; as in *philosophy* there is a thing call'd *Antiperistasis* (by which excessive cold produces heat) and *equivocal generations*, as when living creatures are begotten of dust and slime: and for such *accidental*, perhaps contrary productions, no *law* makes provision, no care is effectual: only for those effects, that *per se*, of their *owne* accord are likely to follow (as transcribing a Copy is a proper consequent only to the writing of it) these the law of the *Apostle* belongs to; and to them our care and spiritual *prudence* must be joyned; so that we do nothing, though to us never so lawfull, which we have reason to feare, that another who thinks it unlawfull, may yet, without *satisfying*

fying his Conscience, be likely to do after us, or on occasion of which he may probably do something else, which otherwise he would not venture to do.

§ 32.

Having thus faire dealt in the retaile and gone over all the kinds of scandall single, we may now ascend to the consideration of all in grosse, and then also these Corollaries will be found true, that from all the kinds of Scandall it is cleare, *That no man is offended or scandaliz'd, but he that falls into some sinne*, and therefore to say I am scandalized, in the Scripture sense is to confesse I have done that which I ought not to have done: and then my onely remedy must be repentance and amendment.

§ 33.

2. *That to be angry, grieved, troubled at any action of another, is not [to be offended]* in the Scripture sense, nor consequently doth it follow, that I have done amisse in doing that which another man is angry at, unlesse my action be in it selfe *Evill*. For if it be not, then *he is angry without cause*, and that is his fault, not mine: yea and *gives occasion*, he judges or censures his brother that hath done no hurt, which the *weake* is forbid to do. *Rom. 14. 3.* And secondly, he is of all men most unlikely to do that after me, which he is angry at me for doing, and therefore I have least reason to feare, or possibility to foresee, that he will be scandaliz'd in the Scripture phrase: which feare or foresight were the only just motive to me to abstaine from any justifiable indifferent action.

§ 34.

The occasion of the mistake (or in the *Philosophers* stile *the error is ides*) the reason that men think it a fault to do any indifferent thing that another is angry or displeased at, is first the equivocallnesse of the English phrase *to be offended* for that in English signifies to be displeased: but in Greeke (the language wherein the new Testament is written) it signifies no such matter, unlesse by accident, when *being displeased with Christ*, makes a man *deny him and forsake him*: but then also 'tis not the being displeased, but the *forsaking or denying him* that is meant by being offended, that is *Scandaliz'd*.

§ 35.

Or Secondly the use of a word that sounds like this in that notable chapter concerning Scandall *Rom. 14.* for there indeed



deed v. 15. this phrase is used, [it with thy meate i.e. with  
 thy eating, thy brother is greived, or made sorry.] Where yet  
 1. I hope 'twill be much more just that that one single word  
 should receive its importance from the whole context, than  
 the whole context from that one word. The whole context  
 from the 13. to the last verse belongs to the sort of Scandall  
 when a weak brother seeing me eat what is lawfull for me,  
 because my Conscience is instructed, follows me, and eateth  
 too, though it be with a doubting or resisting Conscience, and  
 so falls into sinne; as appeareth v. 14. to him that thinketh a  
 thing unclean or unlawfull, to him it is so, and therefore if he  
 shall do it, he sinneth by so doing, and v. 23. he that doubteth is  
 damned if he eat, and therefore in all probability that must be  
 the meaning of the 10 verse also. [Is greived] i.e. wounded,  
 or falls into sinne.] explained by 3 words v. 21. *stumbling*  
*being offended*, and being *weake or sicke*. And so it may easily  
 be resolv'd to signifie. For secondly *λυμι greife*, may be taken  
 for the cause of greife, a disease, or wound, or fall &c. as *fear*  
 in Scripture signifies *danger*, which is the cause of *fear*, ac-  
 cording to a vulgar Hebraisme ordinary in the new Testament,  
 where for went of the conjugation *hiphil*, which in Hebrew  
 signifies [to make to do any thing] the Greeke is saide to use  
 the active to do. An observation which *Hugo Gratius* makes  
 use of to explain that phrase. (I shall not enquire how truly)  
*Mat. 19. 9.* and resolves that there *μνησται* [commiteth a-  
 dultery] must signifie [maketh her from whom he divorceth  
 to commit adultery] parallel to what we read, *Mat. 5. 34.*  
 So also *μυκτηρ*, to *bemaile* 2 *Cor. 12. 31.* signifies to punish, to  
 use sharpnesse, which will cause greife, or wayling in them  
 that suffer it. The word is very neare this other of which  
 now we speake, and therefore *Hesychius* (the best glossary for  
 the new Testament,) renders *μυκτηρ* both by *μυκτηρ* calamity,  
 and *λυμι greife*; i.e. greife and the cause of greife; which is also  
 very observable in the use of this very word *λυμι* or *λυμιν* in  
 the Septuagint; the word *Λ* which signifies *infirm*, or *weak*,  
 or *sicke*, being rendred *λυμι* *Lam. 1. 12* *ἡ ἑσθία μὲν λυμι*,  
 where we render *my heart is faint*, and so *Is. 1. 15* *καὶ οὐκ ἀποδο-*  
*δοῦ*

*diminution* the whole heart is faint, by faintnesse meaning *sickness*,  
 which is the cause of greife; and therefore the same Hebrew  
 word is in other places rendred *affliction*, or *pain*, and  
*Disenfe* Dent. 7. 15. agreeable to the 21. verse of that *Re.*  
 14. where *stumbling* or *being offended* is explained by *being*  
*made weak*, which phrase is not to be taken in the sense that  
*weaknesse* is used in, *2. 1. 2.* that of infirmity, or error (for  
 such he is, before *stumbling*) but in this other as *weaknesse*  
 and *disease*, i. e. sinne, are all one. So also another Hebrew  
 word *חור* which signifies *perdition*, and *destruction*, and is  
 frequently rendred by *ἀπώλεια*, is once interpreted *ὡς* *Provi-*  
*ga* *6. 16.* *ὡς* *ἀπώλεια*, for which our English read *ready to perish*,  
 very agreeable to which doth Saint Paul here interpret, *grow-*  
*ing the brother by destroying him*, i. e. bringing him into some  
 snare or sinne, the notion of *Scandall*, which all this while we  
 speake of. From all which observations, and analogies it will  
 be no rashnesse to conclude, that *καὶ ὁ ἀδελφός σου*, being greived in that  
 place, is perfectly synonymous with *ἐδυνάτω* (which we there  
 render is *made weak*, and in divers places of the new Testa-  
 ment signifies *καὶ ὁ ἀδελφός σου* *disease*, or *sickness*, and is so rendred by  
 us, *James 5. 14.* *adversus* *is any man sicke*) and with *ἀπολαίττει*  
*ὁ ἀδελφός σου* *Cor. 8. 11.* in the same matter, *thy brother is weak*,  
 and dyeth, or *perisheth* through *weaknesse*; and with the like  
 phrase in this chapter also, in the end of verse 15. All which  
 clearly denote the *disease* or *perishing* of the soule i. e. sinne,  
 which will destroy, if repentance and mercy intervene not.

The 3 (which is indeed the maine) occasion of the mistake,  
 is an ordinary but an unjustifiable humour of men, to accuse  
 and condemne all whom they do not like i. e. a desire to lay  
 some crime to the charge of them, with whom they are *angry*,  
 if it be but *sa defendendo*, that they may not be said to be *angry*  
*without a cause*, and when they cannot finde any such reall  
 crime: then they fly to the case of *Scandall*, and mistaking that  
 for *offending*, or *displeasing*, or *occasioning anger and dislike*,  
 their being angry with them, must make them with whom  
 they are angry, criminous; which what a circle it is, first to be  
*angry without a cause*, and then to make that a cause of anger,

§ 36.

(i.e. a sinne in the other) because I am angry) I conceive will not be hard for any to understand.

§ 37.

I will only adde, that if another mans displeasure or anger at my indifferent action, should make that my indifferent action a sinne against him, then any mans sinne of uncharitablenesse against me must make me to be uncharitable, for so I should be, if I sinned against him in scandalizing him: but if I were not so before, his sinne (being utterly accidentall and extrinsecall to me) shall not, I hope, make me to be so now.

§ 38.

To all which I shall here insert this appendage, that even for proper scripture scandalls, the criminousnesse of them is not to be measured by the event, but by the naturall scandalousnesse, or aptnesse to give *Scandalls* inherent in them; for I conceive God passes judgement upon sinners by intuition, not by prevision, by seeing what the sinne is in it selfe, and in the aggravating circumstances that are inseperable from it (as that it is apt to give scandalls &c.) not by the casuall consequents that may possibly either follow or not follow. And I conceive, that that opinion of the Papists (on which they lay part of the foundation of their Purgatory) that men may after their Deaths sinne, and have more acts of sinne lying on them, (by reason of other men sinning by the scandal which they gave in their lives) then they had at their Death, and so require in just recompence, some punishments increaseable above what they could be adjudg'd to at their death, is but a phansy or Schoole-notion, that hath some shew of truth, but little substance; seeing God punisheth every man by the verdict of his owne Conscience; and therefore that other sinne, which my sinne is apt to produce in another, will be by way of aggravation, layed to my charge by God, that sees my heart, and the inherent scandalousnesse of that action of mine, (though that other man by the grace of God do resist the Temptation which my Scandall gave him,) as much as if he had not resisted it, and so as his not sinning shall not excuse and lessen my fault which was apt to have brought him to sinne; so in like manner, if he do not resist the temptation, or if by occasion of it, he fall by accident (i.e. by the motion of some other part of his temper) into



into some other sinne, to wit that of causlesse anger (which no action of another can be said apt to produce; for if it might, the anger would cease to be causlesse) this accidentall fall of his shall not adde to the sinnefulnesse of my act, any more then his former not sinning did detract from it, nor consequently make it sinfull, if of it selfe it were not so.

You will best judge of this truth by an example. That *Heliodor* a Bishop committed a fault, first in writing, then in setting forth an amorous light fiction or *Romance*, and then improving that fault by choosing rather to loose his Bishopricke then to subscribe the condemnation of his worke, is and may be reasonably acknowledged; That some men also by reading that Author have since beene transported to the commission of some sinnes, may not improbably be imagined; but having granted all this (and withall that the aptnesse to give such *Scandall*, was matter of aggrivation to his sinne) let me now suppose, that immediately after his death that booke had beene burnt (as before his death it was condemn'd) when he was no longer able to preserve it, would the Councells condemning and committing that execution upon that worke, any whit have mitigated his Sentence in Heaven? to affirme that, were to suppose Purgatory, or somewhat like it, or else that God by his foresight of that act of the Councell should have allowed him that mitigation at the day of his particular judgement, i. e. imputed the casuall future actions of others to the present acquitting of him; and then, besides the many inconveniences that might attend such concessions, it must also follow, that every reprinting of that booke since that time, hath beene a damnable sinne (not only of giving *Scandall* to such as have beene since infected by it, but especially) of uncharitableness to that poore dead Bishop, in increasing his Torments, or making them capable of increase ever since, by giving him a capacity of corrupting more readers; which humanity and charity, and our great obligations to the nature of which we partake, would not permit any good Christian to do willingly; and besides though our prayers may not be allowed to be able to fetch soules out of Purgatory, yet such a not reprinting of

§ 39.

this booke might do somewhat like it, prevent the enlargement of his paines, though not make expiation for him. So againe when those obscene pictures that historians mention (as I remember in *Tiberius* his time) after the Authors death were burnt, and not permitted liberty to corrupt the eyes of posterity, but *Arctynes* have had that lucke to do it, it would by that Schoole reason follow, that *Arctyne* though in the worke and the designe but equall sinner, were yet by this mishap of not perishing, become farre more criminously guilty, then that other Author, which sure to affirme were a very irrational nicety.

§ 40.

3. A third Corollary, from the veiw of all the places together will be this, that to give Scandall is then most criminous, when it signifies by my example to bring another man to a sinne, especially if this scandalous action of mine be of it selfe a sinne, abstracted from the sinne adherent of Scandall; and then let any indifferent man judge in what degree may those be truly said to scandalize or offend others, (or indeed how they can be excused from that crime) who by being angry with me without a cause, and so committing that sinne against Christs law, *Mat. 5. 22.* do also by so doing not only provoke and tempt me to anger back againe, which is a sinne in me, if I yeild to it, and that more then accidentally caused by them that provoke me, *Eph. 5. 4.* but give other men, who have a good opinion of their Judgement and sanctity, a plaine paterne of that sin of uncharitablenesse to transcribe and copy out, I meane, to sinne also by causlesse anger.

§ 41.

4. That the great sinne of Scandall in the use of things indifferent, that Saint Paul so speakes of, and resolves against, *Rom. 14.* is the sinne of uncharitablenesse, or pride in despising and not condescending to the weake brother; meaning by the weake brother not every one that may fall into any sinne (for so every one living will come under that title) but particularly him that is *idiot, & such*, weake and ignorant, and unsettled in the faith; as it is opposed to the strong, i.e. the knowing Christian.

§ 42.

And then let any judge whether this can belong to them who professe themselves leaders of others, and would be unwilling

unwilling to be counted ignorant, and particularly who in the points wherein they professe themselves to be offended, are so knowingly resolv'd, that they will never be induced to do that after me which they affirme themselves scandalized at: which you may discern, because they are angry and inveigh against me for doing of it, and do not so much as pretend that they are by my example enclined to do what I do, and so scandalized; but only angry at me, or my *Action*, and so offended.

543.

Meane while I cannot but confesse that any mans willfull sinne, though it cannot be called *weakenesse* in our vulgar notion; yet in the other notion of *weakenesse*, for disease of soule, it may well passe; and deserve to be the object of my charity and compassion, as much or more then *weakenesse* is: and therefore the uncharitableness of my brother or his causes anger against me being such, I conceive my selfe bound to use any lawfull meanes which I can hope may be able to prevent any such sinne in him, or to get or recover him out of it; especially if that sinne of his may become probably over and above his uncharitableness, a meanes to stoppe or hinder him in his course of reformation, or farther growth in piety; as probably it will be, if I against whom he is thus unjustly wrath, be his lawfull Pastor; for then that causeless anger or rage of his against me may, through his farther default, occasion in him some vow or resolution, never to heare me, never to be moved or perswaded by me in any thing, that out of the Pulpit or in private reasoning or exhortation, I shall (never so convincingly) propose unto him:

544.

In this case it may be demanded whether I ought in charity to abstaine from this indifferent action, which I foresee will be the matter, though not the cause of all this sinne in him, of uncharitableness and non-proficiency in his Christian course; and whether if I do not so abstaine, this be not to scandalize my brother? To which I breisly answer, 1. That this anger or uncharitableness of his, is not the being scandaliz'd in the scripture sence, nor consequently in that respect my Action a Scandall; though it be the matter of the anger, or that which he is angry with.

D 3

Secondly



§ 45.

indiscordly, 'Tis true indeed that his resolving against my preaching, is in him to be *Scandaliz'd*, i. e. to fall and be stopp'd in the service of God: but this only in a generall sense; as every other such hard-hearted obdurate resisting of Gods grace is, or may be called also: and that which occasions this being *Scandaliz'd*, is not my indifferent action, but his anger or uncharitable conceit of me for it, unlesse equivocally, or remotely, as my action is the object of that anger, which anger is the Author of that profane resolution.

§ 46.

Yet Thirdly, if I might foresee that my indifferent action would occasion, though unjustly, his anger, and his anger produce the effect before mentioned, I thinke I should do well to abstaine from that indifferent action, in charity to him.

§ 47.

Maimon: de Idol: c. 5.

But that with these cautions, 1. Unlesse my indifferent action be ordinarie to some good Christian use, and designed by me to it; for then, as the Jewes resolve that a tree set for fruit though it chance to be worship't, is not made unlawfull by that meanes, so that indifferent *usefull* action of mine will not be made unlawfull by the possibility of that ill consequent: Or secondly unlesse that action in it selfe indifferent, by lawfull authority be commanded, and so cease to be indifferent to me who am under that authority: Or thirdly, unlesse my abstaining may as probably prove matter of anger to some other of contrary perswasions: Or fourthly, unlesse that my abstaining, or receding, or undoing what before I had done, be more likely to confirme him in his error (which otherwise in time being not yeilded to, he may forsake) then to prevent or allay his causelesse anger and those effects of it. Or fifthly, unlesse I use some meanes in prudence not only sufficient, but probable to prevent this sione of unjust anger in him before, or to reforme it afterward.

§ 48.

But if my abstaining be like to fall into all or any of these inconveniencies, then sure I ought not thus to abstaine; because when these consequences do attend my abstaining, they are nearer and more immediate to my abstaining, then his resolving against my preaching, is to my doing of it.

And

And another consideration also may be taken, that he that will so causelessly be angry and resolve against the ordinary meanes of his salvation, will by the suggestion of the Devil or temptation of his owne corrupt humour, be likely to finde out some other matter of quarrell against me and my preaching. *i. e.* against his owne salvation, though I by abstaining from that particular action, deprive him of that.

§ 49.

And lastly, though I shall not define, yet I would have it considered, whether he that is so disposed in soule and affection, that so gives up the raines of his passions, as upon every or no occasion to breake out into causelesse anger, uncharitable censures, and the effects of it forementioned, be at all the more innocent or lesse culpable in the sight of God by the not committing of some one act of that sinne, only through wanting that or any other one occasion of committing that act. For as in good things God accepts the will for the deed (if it be a firme and ratified will, a full actuall intention, & want nothing but opportunity to shew it selfe) & againe accepts him that hath exprest that will by ten only acts, being by want of opportunity deprived of a possibility of adding one act more to the number, as well as him, which having the opportunity that the other wanted, hath exceeded him in the number of outward acts. So there may be some reason to feare, that an unreisted, unrestrained propension or content to evill, that wants nothing, but an occasion to actuate it, will be as criminous in the sight of God, as if (without any improvement or change, but only by meeting with that occasion) it breake forth into act: or that an habituall inclination to sinne in one man ten times actuated in the members, having no more occasions to actuate it, shall be as sadly punished, as the same degree of inclination and intention through presence of occasion once more actuated.

§ 50.

The same Consideration will be proper to other particulars incident to the matter of Scandall. As when any thirsty drunkard actually importunate in the pursuite of his espoused sinne, shall by occasion of my feast fall into an open act of that sinne, (and a hundred the like.) The question then may be

§ 51.

be, whether supposing him bent to excess, and not only ha-  
bitually guilty of it, but actually Intent upon it, and only kept  
off by want of Occasion, He would have had lesse guilt upon  
his soule, if I had not then invited him. I conceive it hard to  
maintaine the affirmative, for though with men, who see not  
the heart, no sinne is punishable but that in the members (un-  
lesse in case of Treason) yet with God the sinne of the heart  
and the hand seemes to be equally great, the act of the mind  
and the act of the body; And the minutely preparations of  
that to sinne as punishable, as the minutely execution of this.  
As in the Schoolemens resemblance the pressing of the stone  
to the ground is as great when it is with-held by my hand,  
as when it is actually moving toward the center.

I confesse there is somewhat to be said, and perhaps with  
probability, on the other side. And I thinke Saint *Augustine*  
somewhere expresth his opinion, that though in good things  
God mercifully accepts the will for the deede, yet out of the  
same mercy and indulgence he punisheth *not so* in evill things;  
Yet because Saint *Augustine* may perhaps meane the incom-  
plete and not perfect act of the will, (which though we yeild  
to be lesse then the outward act, yet the compleate act of the  
will, wanting nothing but opportunity of execution, may still  
be as great,) Or however, because there are not such de-  
monstrable grounds of resolution, as to yeild cleare convicti-  
on to all in this matter, and to assure the Christian that such an  
Addition of any outward act of sinne shall make the punish-  
ment the heavier to the habituall sinner, and so the absence of  
that outward act alleviate it; therefore, although I said I thinke  
he should do well to abstaine, I dare not yet affirme that he  
is bound in charity to do so; Nothing but charity binding  
him to it, and the man that still hath that propension unresist-  
ed, being (upon this supposition, which we have made not  
improbable) like to reape little profit from that charity.

*As free, and not using your liberty for a Cloake of Maliciousnesse,  
but as the servants of God. 1 Pet. 2:16.*

*But I say unto you, That whosoever is angry with his brother  
without a cause shall be in danger of the Judgement. Mat. 5:22.*

FINIS.



# OF CONSCIENCE.

---

Προφῆται δὲ ἢ τρεῖς λαλείωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

---

By H. Hamond, D.D.

---



L O N D O N,  
Printed for R. Royston, at the signe of the  
Angel in Ivie-lane. 1645.